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TRUTH DEFENDED

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ING AN EXAMINATION INTO THE NEW DOCTRINES
OF MANY PROFESSING FRIENDS
OF THE PRESENT DAY.

BY

JOSHUA JACOB.

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PREFACE.

THOUGHTFUL READER,

I feel obliged to have recourse to the press, but do so reluctantly. I take this course in order to avoid the spreading of incorrect and garbled reports of a paper presented by me to the Dublin Yearly Meeting of Friends, 1878. The few facts following will serve as a brief explanation.

On the reading of the Certificate held by Barnabas C. Hobbs, of Western Yearly Meeting, U. S. A.,—I, in the exercise of my right as a member of the Society of Friends, objected to its being received, because of his holding and preaching unsound doctrine, &c., contrary alike to our profession, and to Holy Scripture. On the same grounds I objected to Dougan Clark, of Indiana. The clerk would not then allow me to give my reasons, but said that an opportunity would be afforded at a future sitting of the Meeting, at which any who inclined might state their objections in writing. I availed myself of that opportunity; and now, finding an incomplete report is being prepared, feel it needful to make the matter public.

Early Friends moved into the masses of the people with an irresistible advance, which proved itself more than equal to all opposition. The foremost of them, amongst whom were Fox, Burrough, Penn, Barclay, Camm, Audland, Parnell, Naylor, Howgil, Penington, Whitehead, and scores

of others, executed charges upon the very citadel and fortress of a false profession, and, appealing to the just Witness and Voice of God,—which then, as now, was sown in every heart,—they called out and gathered a company which was terrible to the wicked "as an army with banners." "Mind not time nor place, only at thy Father's house wherever thou mayst be," said their instrumental leader; and, guided by the Spirit or Light of Christ within them, they boldly entered the mass- and steeple-house, and fearlessly assailed the chief priests of the age, within the hearing of their flocks.

Their ministry was such that their voices thundered in market-square and busy street; and in some parts the people so responded that to find house-room for their hearers became impossible.

These honest preachers called people to repentance, and declared that man, in his *carnal* state, however intellectually refined, cannot even see, much less enter into, the kingdom of God.

They directed people to the Light of Christ within them, as that Divine Principle, or Spirit, which alone can reveal the sublime mystery of Christ without. They called people to obey "the Grace of God which bringeth salvation, and hath appeared to all men, teaching us, that to deny ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the Great God, and our Saviour Jesus Christ,"—whom they faithfully declared to have given Himself for us, "that He might redeem us FROM ALL INIQUITY,"—that He might, in this sense,

"purify unto Himself a peculiar people, zealous of good works."

They called people out of the world, so as to decline it in spirit, lusts, language, manners, dress, address, and unlawful business.

They did not build upon their own works; but declared that the Grace of God which produced them should be obeyed, and that good fruits formed the evidence of a Christian's faith. They were largely united; and under their Heavenly Leader gave successful battle to the enemy without.

The scene is now changed: our ministers are no longer heard amongst the highways and hedges, streets and lanes. The doctrines of our first worthies are opposed and denied! The penetrating voice of a living ministry has nearly ceased, even in our quiet meetings. The world, with its covetous spirit, its vanities, pomp, and pride of life, has come in amongst us and robbed us of our power! The "fortress and citadel" of a false profession are now within our borders more than without, and we are called upon to grapple with an enemy who is concealed amongst ourselves, and too many, alas! know it not.

I believe the leaders of this people have caused them to err; and that thou mayst see a little wherein they have done so, I ask thee, friendly reader, to peruse, in deep thoughtfulness, the following papers read at the Dublin Yearly Meeting, 1878.

JOSHUA JACOB.

Rockspring, Limerick,
15th of Fifth Month, 1878.

TO DUBLIN YEARLY MEETING OF FRIENDS.

Dear Friends,

I avail myself of the leave granted to offer in writing, some objections to the public ministry and teaching of Barnabas C. Hobbs, and Dougan Clark.

In opposing the spreading of the doctrines preached by them, and singling them out personally, I do so because of the very prominent position they occupy amongst us at present, and because they are distinguished exponents of those modern views, which, within the past few years, have leavened the minds of many of our members, especially of those constituting the meeting of Ministers and Elders. I believe, and fear, that if Friends do not pause to consider the tendency of these modern views, and seriously withstand them, and the practices which spring from them, as well as the spirit and matter of our public ministry, that this Society in a few years will cease to exist.

My first and primary objection is, that it feels to me that these two friends are preaching from the ground of the natural power and strength of their own intellects, instead of from the immediate and renewed putting forth of the baptising power of Truth. In other words, that they are mere lecturers on their own knowledge and views of Holy Scripture. To make myself more clear as to what I mean, I quote the following from Wm. Penn's Preface to George Fox's Journal, p. 47. *(Leeds Edition.)*

"And first, as to you, my beloved and much honoured brethren in Christ, that are in the exercise of the ministry: Oh! feel life in your ministry! Let life be your commission, your well-spring and treasury on all such occasions; else you well know there can be no begetting to God, since nothing can quicken or make people alive to God, but the life of God: and it must be a ministry in and from life, that enlivens any people to God. We have seen the fruit of all other ministries, by the few that are turned from the evil of their ways. It is not our parts, or memory, the repetition of former openings in our own will and time, that will do God's work. A dry doctrinal ministry, however sound in words, can reach but the ear, and is but a dream at the best. There is another soundness, that is soundest of all, *viz.*, Christ, the power of God. This is the key of David that opens and none shuts, and shuts and none can open; as the oil to the lamp, and the soul to the body, so is that

to the best of words: which made Christ to say, 'My words, they are Spirit, and they are life;' that is, they are from life, and therefore they make you alive that receive them. If the disciples that had lived with Jesus, were to stay at Jerusalem till they received it; so must we wait to receive, before we minister, if we will turn people from darkness to light, and from Satan's power to God."

I next object to the doctrine which has been freely put forward by both these men, namely,—that a sinner who has been made sensible of his sins, must first come to Christ, know the pardon of his sins, and justification by Christ's blood, and then *afterwards*, become sanctified.

This doctrine has been abundantly taught by Dougan Clark, both in his ministry and writings; and Barnabas C. Hobbs admitted to me before witnesses at Clonmel, that *he* held this view, and maintained that it was correct, and in accordance with the teaching of Early Friends.

An attempt may be made to show that there is only a difference in expression between us, or, that we mean the same thing. But, firmly and sincerely believing that this doctrine is the false doctrine of the world, which was testified against by the gifted instrumental founders of our Society, I shall endeavour to show that we cannot be united, or made one, on this subject, so long as this doctrine is held by them.

This Society claims to dissent, and to differ, from all others, because of its views on this and other points of doctrine and practice, and I apprehend this is the ground of our existence as a distinct body.

Robert Barclay in his Apology, deals largely and convincingly with the subject; and, after proving in his 5th and 6th Propositions, that Christ is the universal and saving Light, which lighteth every man that cometh into the world, thus opens his 7th Proposition, concerning Justification.

"As many as resist not this Light, but receive the same, it becomes in them a holy, pure, and spiritual birth, bringing forth holiness, righteousness, purity, and all those other blessed fruits which are acceptable to God: by which holy birth, to wit, *Jesus Christ formed within us*, and working His works in us, as we are sanctified, so are we justified in the sight of God, according to the Apostle's words, 'But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.' Therefore it is not by our works wrought in our will, nor yet by good works considered as of themselves, but by Christ, who is both the *Gift* and the *Giver*, and the cause producing the effects in us; who, as He hath reconciled us while we were enemies, doth also in His wisdom save us and justify us after this manner, as saith the same Apostle elsewhere:— 'According to His mercy He saved us, by the washing of regeneration, and the renewing of the Holy *Ghost.*'"

Wm. Penn, in his Preface to George Fox's Journal, writes concerning this same Light, and all that springs from it, as follows: (pp. 13 and 14.)—

"Two things are to be briefly touched upon; the doctrine they taught, and the example they led among the people. I have already touched upon their fundamental principle, which is as the corner-stone of their fabric: and to speak eminently and properly, their characteristic, or main distinguishing point or principle, *viz.*, the Light of Christ within, as God's gift for man's salvation. This, I say, is as the Root of the goodly tree of doctrines that grew and branched out from it, which I shall now mention in their natural and experimental order:

"First, Repentance from dead works to serve the living God; which comprehends three operations: first, a sight of sin; secondly, a sense and godly sorrow for it; thirdly, an amendment for the time to come. This was the repentance they preached and pressed, and a natural result from the principle they turned all people unto. For of light came sight; and of sight, came sense and sorrow; and of sense and sorrow, came amendment of life: which doctrine of repentance leads to justification; that is, forgiveness of the sins that are past, through Christ, the alone propitiation; and to the sanctification or purgation of the soul from the defiling nature and habits of sin present; which is

justification in the complete sense of that word; comprehending both justification from the guilt of the sins that are past, as if they had never been committed, through the love and mercy of God in Christ Jesus; and the creature's being made inwardly just through the cleansing and sanctifying power and Spirit of Christ revealed in the soul,—which is commonly called sanctification."

These extracts from two of the most prominent publications of the Society of Friends, clearly show the real doctrine professed by the Society as to Justification, which is, that Justification, in its true meaning, comprehends forgiveness for the transgressions of the past, upon the condition of true repentance, and entire departure from sin present, so that the man becomes "pure in heart," clean in spirit, and righteous in thought, word, and act; not by what is commonly called an imputed righteousness, as though sinners could, in the name of Christ, be reputedly clean while they are actually unclean and under much of the power of Satan, in some cases committing sins which would make heathens blush, and endeavouring to cover themselves by the delusive notion, that, whilst in *that* state, they can be justified by the righteousness of another.

The guilt of sin is removed by the mercy of God through Christ, when the sin which produced the

guilt is departed from, and the soul cleansed by that Baptism of which John spake, to distinguish his own watery baptism from that of Christ, which he declared to be "with the Holy Ghost and with fire." The true doctrine of the Blood of Christ in no way conflicts with the baptism of fire, because the Blood of Christ is His life, and is that which is comprehended in His own words, "except ye eat the *flesh* of the Son of Man, and drink His *blood*, ye have no life in you."

In order that this great mystery of the Blood of Christ which was shed on Calvary, should be savingly understood, and this Divine doctrine rightly known, man must pass through the fire, and know the stroke of Christ's axe to cut down the carnal mind and all its fruits. "Ye are my friends, if ye do whatsoever I command you," said Christ; and I must dare to say, that unless we do His will, we can never know of His doctrine, nor of the saving efficacy of His most precious blood. These things are hidden from the wise and prudent, but revealed unto babes.

Paul writes to the Hebrews, that "faith is the substance of things hoped for, and the evidence of things not seen;" and, to the Romans, he says, "therefore being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God."

Oh, Friends! let me tenderly and in the fear of God, before whom we shall all soon appear, entreat all to consider whether the Apostle here presumes to teach us, that we are to arrive at peace with God by an unsanctified justification; or, in other words, that an unsanctified, and consequently, impure man, can, whilst in that state, be united to Christ so as to have peace with God? And yet, such is the necessary outcome and unmasked enormity of the notion commonly conveyed in the words, "Accept Christ and the pardon of your sins, and then become sanctified and perfected by the Spirit." Let us remember, with trembling, that whosoever committeth sin, is the servant of sin.

Finally, dear friends, let us "prove all things," and "hold fast that which is good."

In a feeling of Christian love to all men, even that love which is without dissimulation,

I remain respectfully,

JOSHUA JACOB.

3rd of 5th Month, 1878.

* * * *

[The foregoing paper was handed to Barnabas C. Hobbs, previously to its being read in the Yearly Meeting. He asked for two days in which to prepare his reply, during which time he retained the paper in his possession. On receiving the manuscript, he and Dougan Clark left the Meeting together. The following is his reply to my paper.]

Answer of Barnabas C. Hobbs to Charges of Joshua Jacob.

I find myself called upon to answer charges that affect largely the members of this Yearly Meeting, in common with myself; the causes of the objections alleged appear to be anterior to my arrival in this Island. I am objected to, by confession, in the complaints, because I happen to be prominent in your midst, and because I am assumed to be an exponent of views supposed to be held by others. I shall make my answer as brief as the nature of the case will permit, speaking only for myself.

I can fully endorse the sentiments quoted from Wm. Penn. They are truths we should all respect, and are worthy of the man whence [*sic*] they emanate.

I submit his* opinions in reference to myself as a Gospel minister, to the judgment of my friends, to whom my credentials from my friends at home are addressed. They have the right to speak on that subject at such time, and in such manner as the usages and discipline of the Society require.

The objections preferred in regard to the doctrines I hold, are specifically and fairly made.

* Note by Joshua Jacob:—*i. e.*, *my* opinions; not William Penn's.

I do hold in common with the leading authorities in the Society of Friends, "That a sinner who has been made sensible of his sins, must first come to Christ, know the pardon of his sins, and justification by Christ's blood, and then afterwards become sanctified."

I believe it is by GRACE we are saved. God's saving grace embraces all the mercies and favors which spring and flow from God's Eternal love. We receive it in His merciful purposes in redemption, in commission of His Son as our Redeemer, Atonement, Advocate, One Offering, Life, Light, Riches and Righteousness. It was by the grace of God that Jesus through the Eternal Spirit offered himself once for all upon the cross, that we might live.

In bestowing this grace, the Lord has told us, "that the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement—an AT-ONE-MENT—for the soul." Levit. xvii. 11.

And in His New Testament He says:—"Now once in the end of the world hath Christ appeared to put away sin by the sacrifice of himself," "for without the shedding of blood there is no remission," "in Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."

For He says, "If the blood of bulls and of goats under the First Testament, and the ashes of an heifer

sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause He is the Mediator of the New Testament, that by means of death for the redemption of the transgressions that were under the first Testament, they which were called, might receive the promise of eternal inheritance."

I accept the doctrine that we are all by nature dead in trespasses and sins, and by the grace of God, the same eternal Spirit comes to us in our ignorance, uncleanness, sin and death, and awakens the soul that it may be rightly introduced to Him, the Man of Calvary, for pardon and favor.

The first object of the guilty one should be, like the returning prodigal, to say:—"I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." It becomes the first part of Christ's work to pardon the rebel,* before he can advance him. This is obtained by repentance towards God, and faith in the Lord Jesus Christ. As he lifts up this one sacrifice for his sins, and pleads His merits before the throne, which it is the

* The word "traitor" was in the copy read from in the yearly Meeting, but at the special request of B. C. Hobbs, I have put "rebel" instead.

office of the eternal Spirit to show him how to do, as he thus honors in baptismal experience, Father, Son, and Holy Ghost, he can know what it is to rise with his risen Lord, into newness of life—born into Christ's kingdom a child of God, and inherits according to his capacity to receive, the riches of the Father, through Jesus Christ.

The first work of the Holy Spirit in the soul of man, is, to cleanse His Temple, that he may enter in as an abiding guest, to rule and reign there, which it is His right to do. He first dethrones the strong man of sin by regeneration and redemption—casts him out.

The guilt of sin being taken away when sin is pardon [*sic*] the sinner is counted just,—his acquittance being based on the imputed righteousness of Christ. (Rom. iii.)

This, I consider, the first part of Justification,—*Legal Justification.* The work of Sanctification—or the complete renovation of man's evil inherited nature, remains to be carried on and perfected by the Lord Jesus Christ, through the same eternal Spirit that first brought the sinner to the cross for pardon. Sanctification perfects a manhood in Christ, and presents the whole man, soul and body, faultless before God, (Rom. viii.) FULLY JUSTIFIED. I use the word in the sense in which it was used by many of our early Friends, as the most appropriate expression

of Christ's perfect work in man. The justification of righteousness or true holiness. He denominates these "MODERN VIEWS." They are old as the covenant of mercy, delivered to patriarchs and prophets and re-affirmed more clearly in the New Testament of our Lord and Saviour, and more amply concurred in by the faithful witnesses for the truth of 200 years ago, in the Society of Friends. The reverse is [*cis*] "MODERN VIEWS."

I believe also that in proportion as the Society is made nigh our loving Lord by the blood of Christ, and can lift Him up from the earth, and become in that way His true and living witnesses, we will become an instrumentality again to teach transgressors His ways, and to convert sinners unto Him. In proportion as we see the matchless love brought down from heaven by the very Son of God, through such a baptism as He endured, of suffering and blood, *all for us*, will we learn how to love one another, and to consecrate our talents and our substance to His service.

May the Lord baptise us all into a living sense of that love.

SUMMARY.

1.—I believe in the merits of the blood of Christ, and that it is the only appointed atonement for the soul, (Lev. xvii. 11,) and that pardon cannot be had but by this one offering.

2.—That redemption consists:—*first*—in what Christ did for us without us more than 1800 years ago upon the cross: *secondly*—in what He does within us by His Spirit; and that neither work is sufficient without the other.

3.—I believe that Justification consists of two parts:—first—Justification for the sins that are past, which is experienced at conversion, regeneration, or the new birth, *i.e.*, when our sins that are past are pardoned, and we are accepted into divine favour: secondly—Justification by becoming sanctified, or cleansed and freed from our inherited evil nature, when we attain unto holiness through sanctification by the Spirit.

4.—While I recognize fully the doctrine that Father, Son, and Holy Spirit, are inseparable in the Godhead, and incomprehensible in their nature as being unexplainably Three in One, I am bound to regard their offices in the commissioning and sending of the Son into the world by the Father; the intercession, sacrifice, and humanity of the Son, and the sanctifying, comforting, teaching, inspiring and quickening office of the Holy Spirit, as distinct from each other, and should each be regarded as essential in its place, and so honored, in thinking of and teaching, the great work of redemption.

[*This paper was neither dated or signed by B. C. Hobbs, when read in the Dublin Yearly Meeting, on the 6th of 5th month,* 1878. *He was afterwards requested to sign it.*]

Here it is right to observe, that when my paper was handed to the clerk, it was accompanied with the two books from which I had quoted, viz., George Fox's Journal, 1st vol., and Robert Barclay's Apology. I requested that B. C. Hobbs, when giving in his reply, would also hand in all the books from which he might quote, in order that I might examine each passage, and satisfy myself that it was fairly extracted, and properly applied, to which the clerk, on behalf of the Meeting, assented. It will be observed by the reader that B. C. Hobbs *has not, in his paper, given a single extract from any Quaker writer, ancient or modern, in support of his views.*

It was previously ruled by the clerk that after the reading of B. C. Hobbs's paper, I should have the option of reply, and that B. C. Hobbs should then have the same privilege. According to this arrangement, after his paper was read, I, as briefly as could be, replied to it; and, having had some little time to examine it previously to its being read, I produced a few extracts from our standard writers exposing what I regard as the unsound tendency of the views advocated by B. C. Hobbs. I considered myself *in honour* bound to confine my remarks to the subject matter contained in the written reply presented by B. C. Hobbs, and given on page 15. Of course when I concluded speaking, any further opportunity to reply was closed.

B. C. Hobbs then stepped forward, and, although in his written reply, he had given *no* extract from

the writings of Friends, as previously mentioned, he now produced a considerable number, which appeared to be *ready cut out from the printed books, and pasted on sheets.* As he did not know what reply I might make to his paper, these extracts could not, of course, in any way be received by me as a refutation of *my reply;* and, seeing they were all got ready before hand, it will be self-evident that, if they had any proper place at all, *it was in his written reply they should have appeared,* that I might have had time to examine them, and see that they were fairly made. It will thus be seen that neither the Meeting, nor myself, had any opportunity of examining or verifying one of these extracts.

As B. C. Hobbs read these passages, he gave a running comment upon them, and with emphasis, and at great length, *urged his view of their meaning;* —with which view I strongly dissent, though I approve of the extracts themselves, and believe I could claim every one of them in support of my case. In many instances, the simple, genuine meaning of the passage, was entirely lost in the interpretation put upon it by B. C. Hobbs.

At the conclusion of B. C. Hobbs's reply, Dougan Clark spoke at some length, after which a memorable debate took place. Friends spoke out on both sides, but towards the close of the discussion, the prevailing number of those who spoke being in favour of the modern views, it was agreed to support B. C. Hobbs and Dougan Clark. Accordingly, at a subsequent *sitting, the* following minute was agreed to.

Copy of Minute of Dublin Yearly Meeting, 1878.

"On the reading, at our first sitting, of the Testimonials on behalf of ministers who are present from other Yearly Meetings, objection was made to the reception of the certificates of two of these ministers, by a few friends who considered their ministry to be unauthorised and unsound; but the meeting did not at that time allow the grounds of the objection to be gone into—the Clerk stating that another opportunity would be afforded for that purpose. At a subsequent sitting, the Clerk gave it as his judgment that according to right order, the matter should have been laid before the Yearly Meeting of Ministers and Elders, but, after considerable discussion, it was decided that, under the circumstances of the present case, the matter should be considered by the Yearly Meeting itself, and that any objector should state in writing the grounds of his objection, in order that the Friends whose ministry was impugned should know the specific charges brought against them, and should have the opportunity of meeting them by bringing in a written reply thereto. One Friend submitted a written statement of his objections, to which one of the ministers objected to, replied in writing; and both documents having been read, and the parties having been further heard in explanation, the subject was fully gone into and deliberately

considered, and it is the judgment of this Meeting that these ministers have come amongst us in the constraining love of Christ and under the guidance of the Great Head of the Church, and that there is no justification for the charge of unsound doctrine brought against them. It is a cause for deep regret to this Meeting that these Friends should have been thus subjected to such a painful ordeal. We desire that they may be encouraged in the further prosecution of their service, and that a rich blessing may rest upon their labours."

CONCLUSION.

And now, impartial reader, the controversy is fairly before thee, and, believing that sound and Scriptural doctrine is essential to the very existence of the Society of Friends, I ask thee to follow me in an enquiry as to whether or not Barnabas C. Hobbs and Dougan Clark are entitled to the minute they have obtained, and whether they are still further to be permitted to use their position in spreading the peculiar and unsound doctrines they hold.

I believe that B. C. Hobbs's Paper (page 15) alike with Dougan Clark's new book, entitled "The Offices of the Holy Spirit," are productions which deny every principle which is dear to a true, honest, Friend.

B. C. Hobbs states plainly that Justification *precedes* Sanctification.

I cannot think of anything more speciously false than this declaration, for it leads people to suppose that they can have peace with God, be pardoned and justified, before they know a sanctified and regenerated state! In other words, it proposes that a sinner can be united to an infinitely pure and divine Being, while yet under the bondage of sin. Christ said,—"If ye die in your sins, whither I go ye cannot come;" and again,—"whosoever committeth sin, is the servant of sin." "Thou shalt call His name Jesus, for He shall save His people FROM THEIR SINS." Thus we see how vain it is to suppose that a man can be justified and saved, *before* he parts with the carnal mind, and sinful state.

B. C. Hobbs further supports this position by saying,—

"It becomes the first part of Christ's work to pardon the rebel, before He can advance him."

Can a rebel be pardoned and justified before he departs from that which constitutes him an "alien from the commonwealth of Israel, and a stranger to the covenant of promise?" Let the serious reader decide. But to show that B. C. Hobbs's opinion is inconsistent with the doctrine of the "leading authorities in the Society of Friends," I place the matter thus:—

B. C. HOBBS:—

"I do hold . . . . that a sinner who has been made sensible of his sins, must first come to Christ, know the pardon of his sins, and justification by His blood, and then afterwards become sanctified."

ISAAC PENNINGTON says:—

"That it is the same Christ, the same Spirit, the same life, the same wisdom, the same power, the same goodness, love, and mercy, the same water, the same blood, which both justifies and sanctifies."

DOUGAN CLARK:—

"Justification is that act of God's grace, in which He pardons our sins, and accepts us as righteous in His sight, for the sake of Christ. The believer who has been thus pardoned, is in a justified state." (*Offices of the Holy Spirit*," pp. 91, 92.)

"THAT JUSTIFICATION AND SANCTIFICATION GO HAND IN HAND TOGETHER. There is none justified, but he that is in some measure sanctified; and there is none sanctified, but he that is in some measure justified.

"That justification and sanctification are both of and through the grace. It is so in the beginning, and it is so all along. 'By grace ye are saved,' saith the Apostle."—(*Barclay's Selections*, p. 172.)

Robert Barclay says:—"As many as resist not this Light, but receive the same, it becomes in them a holy, pure, and spiritual birth, bringing forth holiness, righteousness, purity, and all those other blessed fruits which are acceptable to God: by which holy birth, to wit, Jesus Christ formed within us, and working His works in us, *as* we are sanctified, *so* are we justified in the sight of God, according to the Apostle's words; '*But ye are washed, but ye are sanctified, but ye are justified* in the name of the Lord Jesus, and by the Spirit of our God.' Therefore it is not by our works wrought in our will, nor yet by good works considered as of themselves, but by Christ, who is both the Gift and the Giver, and the cause producing the effects in us; who, as He hath reconciled us while we were enemies, doth also in His wisdom, save us and justify us after this manner, as saith the Apostle elsewhere:—'According to His mercy He saved us by the washing of regeneration, and the renewing of the Holy Ghost.' Tit. iii. v. *(Apology, Prop vii.)*

Richard Claridge says:—"*We must be sanctified first*, and then the benefit of the One Offering becomes ours." . . . . Quoting 1 John i. 7, he says, "we must walk in the Light, in which is communion with the Father and the Son, or we shall never have an experimental knowledge of the cleansing virtue of the Blood of Jesus." "Justification signifieth a making just; and sanctification, a making holy; and to be the one includes the other: for it is impossible to be made just before God, and yet to remain unholy,

or to be made holy, and yet to continue unjust. Therefore justification and sanctification are only nominally distinguished, and not really."—(*Works*, pp. 42, 43.)

To prove that a sinner can be justified while yet unsanctified, "imputed righteousness" is proposed by B. C. Hobbs as the way of escape, thus:—

B. C. HOBBS:—

"The guilt of sin being taken away where sin is pardon [*sic*] the sinner is counted just,—his acquittance being based on the imputed righteousness of Christ."

DOUGAN CLARK:—

"Whoever comes to God in penitential prayer, believing in Jesus, receives *justification*. This is pardon, forgiveness, remission, absolution. All guilt, all condemnation, and all penalty on account of past transgressions are removed from him for ever. His debt is cancelled, Jesus paid it all."—(*Offices of the Holy Spirit*, pp. 41, 42.)

ROBERT BARCLAY:—

"And indeed, it may be thought strange, how some men have made this so fundamental an article of their faith, *which is so contrary to the whole strain of the gospel:* a thing which Christ in none of all His sermons and gracious speeches ever willed any to rely upon; always recommending to us works, as instrumental in our justification. And the more it is to be admired, because that sentence or term (so frequently in their mouths, and so often pressed by them, *as the very basis of their hope* and confidence), to wit, *the imputed righteousness of Christ*, is not to be found in all the Bible, at least, as to my observation. Thus have I passed through the first part, [of justification] and that the more briefly, because many, who assert this justification *by bare imputation*, do nevertheless confess, that even the elect are not justified until they be converted; that is not until this imputative justification be applied to them by the Spirit."—Apology, prop. vii, section 6.

William Penn says:—"It [*i.e.* imputed righteousness] flatters men, whilst subject to the world's lusts, with a state of justification, and THEREBY INVALIDATES THE VERY END OF CHRIST'S APPEARANCE, which was, to destroy the works of the Devil, and take away the sins of the world; a quite contrary purpose to what the satisfactionists and imputationists of our times have imagined, *viz.*, to satisfy for their sins, and by his imputed righteousness, to represent them holy in him, whilst unholy in themselves. Therefore, since it was to take away sin, and destroy the Devil's works,—which were not in Himself,—consequently in mankind, for that Holy One saw no corruption,—what can therefore be concluded more evidently true, than that such in whom sin is not taken away, and the Devil's works undestroyed, are strangers (notwithstanding their conceits,) to the very end and purpose of Christ's manifestations."—(*Works*, vol. 1, p. 263. See his "Sandy Foundation Shaken" for a full exposure of this deception.)

"Here lies the gross mistake of our adversaries; they make the sufferings of Christ, which particularly relate to the first part of justification, (viz., remission of sins past,) to be that which has answered, not only for sins past, but present, and to come; so as to acquit them *from all inward work*, as necessary to justification, completely taken, contrary to express Scripture, (Rom. v. 25,) and the great end of Christ's spiritual manifestation in his people."—(*Reason against Railing*, *Works*, Vol. 2, p. 524.)

"My friends, let us not deceive ourselves; . . . It is sanctification that makes the saint; and self-denial that constitutes the christian: and not filling our heads and elevating our fancies *by applying those promises to ourselves, which as yet we have no interest in.* —This spiritual flattery of ourselves is most pernicious."—(*Address to Protestants, Works*, Vol. 1, p. 769.)

Job Scott says:—"What abundance of pains is taken, time wasted, and expense incurred, to make your ministers. And when they are made, the more complete and accomplished they are in this kind of learning, the more able are they to impose upon your understandings, the more readily can they disguise things, and cause bitter to pass for sweet, and sweet for bitter. With what vehemency, and even propriety, have protestants rejected, exploded, and abhorred, that old Popish error of *transubstantiation*, which pretends the consecrated bread is very Christ, notwithstanding it remains to be corruptible, and must perish. And yet, alas! the sophistry of thy teachers, O Protestantism! has induced thee to believe another artful scheme of transubstantiation, equally irrational, ridiculous, and impossible. Sinners, say they, are complete, clean, holy, just and righteous in Christ, and yet remain very deficient, unclean, unholy, unrighteous, and wicked in themselves.

"Oh, inexplicable parodox! Oh, impious imposition upon the understandings of men, and vile effrontery against all the laws of God, and every dictate of truth and reason, faith and experience! May this

black monster of opinion be sunk in the ocean of oblivion, and be no more held forth to deceive and poison mankind."—(*Salvation by Christ*, p. 111.)

JONATHAN GRUBB in 1862, says:—"And further they declare, when pressed, that if Peter had died while uttering falsehood and profane language, he would have gone to heaven, if he had ever been in grace, or been born again: that it would have been *the old man in him* which *lied and cursed and swore*, that *the new man was there all the time, and Christ's righteousness imputed, would have saved him!*"—(*Tract*, p. 2.)

See also F. Frith's Pamphlet on "Evangelicalism," against this, and other American innovations.

I have for years felt deeply pained at the views put forward by some American professing Friends, regarding what they call the "separate offices" of Father, Son, and Holy Ghost. They have gone so far as to say that the Spirit cannot cleanse and save; that it must be "the blood." And, when pressed on the point, they say, "the blood shed on Calvary,"—forgetting that "there is a fountain set open for sin and uncleanness," and, "except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you."

I acknowledge in their true sense, the benefits of the sufferings and death of Christ, and the blessed effects of the propitiation wrought FOR ALL by His precious blood then shed on Calvary,—but must protest against these errors.

In the following extract B. C. Hobbs explains their manner of reasoning, which indicates a truly awful departure from truth, especially the words "*their* offices," and, "should each be regarded as essential in ITS place."

B. C. HOBBS:—

"4.—While I recognise fully the doctrine that the Father, Son, and Holy Ghost are inseparable in the Godhead, and incomprehensible in their nature, as being unexplainably Three in One, I am bound to regard their offices in the commissioning and sending of the Son into the world by the Father; the intercession, sacrifice and humanity of the Son, and the sanctifying, comforting, teaching, inspiring, and quickening office of the Holy Spirit, as distinct from each other, and should each be regarded as essential in its place, and so honoured in thinking of and teaching the great work of redemption."

ISAAC PENNINGTON:—

"Now as the Father sent the Son, and yet was with, and in the Son; so the Son sending the Spirit, He also is with, and in the Spirit. And as it is the Father's will that the same honour be given to the Son as is given to Him; so it is the Son's pleasure that the same honour be given to His Spirit, as is given to Him."—*Barclay's Selections, p.* 252.

It appears plainly, that it is derogatory to God to attempt to separate the Father, Son and Holy Ghost, for it is abundantly established that, "I, EVEN I, AM THE LORD, AND BESIDE ME THERE IS NO SAVIOUR."

(Isaiah xlii. 2.) Jesus Christ said, "I AND MY FATHER ARE ONE;" and, in further treating of this great mystery, He prayed thus, "I in them, and thou in me, that they may be made perfect in one." Paul writes to Timothy,—"And, without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." There appears to me to be no doctrine of Scripture more firmly established and enforced than this great truth, that Father, Son, and Holy Ghost are united in substance, office, and work; and that "NO MAN KNOWETH THE SON BUT THE FATHER; NEITHER KNOWETH ANY MAN THE FATHER SAVE THE SON; AND HE TO WHOMSOEVER THE SON WILL REVEAL HIM."

Reader, pause! Are we now to set aside the concurrent testimony of all Scripture, and at this period set up a new doctrine? And yet this has been done by B. C. Hobbs in the following words, which I again quote,—"I am bound to regard THEIR OFFICES [mark, *their offices,*] in the commissioning and sending the Son into the world by the Father, the intercession, sacrifice, and humanity of the Son, and the sanctifying, comforting, and teaching, inspiring, and quickening office of the Holy Spirit, AS DISTINCT [mark, *distinct*] FROM EACH OTHER, and should each be regarded essential in ITS PLACE [mark, *its place,*] and so honoured in thinking of and teaching the great work of redemption."

This line of "thinking" and "teaching," is, in my opinion, doing a dreadful work amongst us, for it is leading unwary minds to rely on what Christ has done outwardly for us, as if *instead* of us, vainly supposing that a belief in His life, sufferings and death when upon earth, is sufficient for salvation; and forgetting that He now, AS EVER, must baptize us "with the Holy Ghost and with fire;" that He still, must use His axe to cut down the corrupt tree, if we are any of us to become partakers of the inheritance which He hath prepared for those who follow and obey Him.

In conclusion, I beg of thee, friendly Reader, to read with serious attention, the following sublime condensation of Christian doctrine as professed by true Friends; it is from the pen of Robert Barclay, and fittingly concludes the arguments of his noble "Apology for the True Christian Divinity."

"If in God's fear, candid reader, thou appliest thyself to consider this system of religion here delivered, with its consistency and harmony, as well in itself as with the Scriptures of Truth, I doubt not but thou wilt say with me and many more, that this is the spiritual day of Christ's appearance, wherein he is again revealing the ancient paths of truth and righteousness. For thou mayest observe here the Christian religion in all its parts duly established and vindicated, as it is a living, inward, spiritual, pure, and substantial thing, and not a mere form,

show, shadow, notion, and opinion, as too many have hitherto held it, whose fruits declare they wanted that which they bear the name of; and yet many of those are so in love with their empty forms and shadows, that they cease not to calumniate us for commending and calling them to the substance, as if we therefore denied or neglected the true form and outward part of Christianity, which indeed is, as God the searcher of hearts knows, a very great slander. Thus, because we have desired people earnestly to feel after God near and in themselves, telling them that their notions of God, as he is beyond the clouds, will little avail them, if they do not feel him near; hence they have sought maliciously to infer that we deny any God, except that which is within us. Because we tell people, that it is the light and law within, and not the letter without, that can truly tell them their condition, and lead them out of all evil; hence they say, we vilify the Scriptures, and set up our own imaginations above them. Because we tell them, that it is not their talking or believing of Christ's outward life, sufferings, death, and resurrection, no more than the Jews crying, *the temple of the Lord, the temple of the Lord*, that will serve their turn, or justify them in the sight of God; but that they must know Christ in them, whom they have crucified, to be raised, and to justify them, and redeem them from their iniquities; hence they say, we deny the life, death, and sufferings of Christ, justification by his blood, and remission of sins through him. *Because* we tell them, while they are talking and

determined about the resurrection, that they have more need to know the Just One, whom they have slain, raised in themselves, and to be sure they are partakers of the first resurrection; and that if this be, they will be the more capable to judge of the second: hence they say that we deny the resurrection of the body. Because when we hear them talk foolishly of heaven and hell, and the last judgment, we exhort them to come out of that hellish condition they are in, and come down to the judgment of Christ in their own hearts, and believe in the light and follow it, that so they may come to sit in the heavenly places that are in Christ Jesus: hence they maliciously say, that we deny any heaven or hell but that which is within us, and that we deny any general judgment; which slanders the Lord knows are foully cast upon us, whom God hath raised for this end, and gathered us, that by us he might confound the wisdom of the wise, and bring to nought the understanding of the prudent; and might, in and by his own Spirit and power in a despised people (that no flesh might glory in his presence,) pull down that dead, dark, corrupt image, and mere shadow and shell of Christianity wherewith Antichrist hath deceived the nations; for which end he hath called us to be a first-fruits of those that serve him, and worship him no more in the oldness of the letter, but in the newness of the Spirit. And though we be few in number, in respect of others, and weak as to outward strength, which

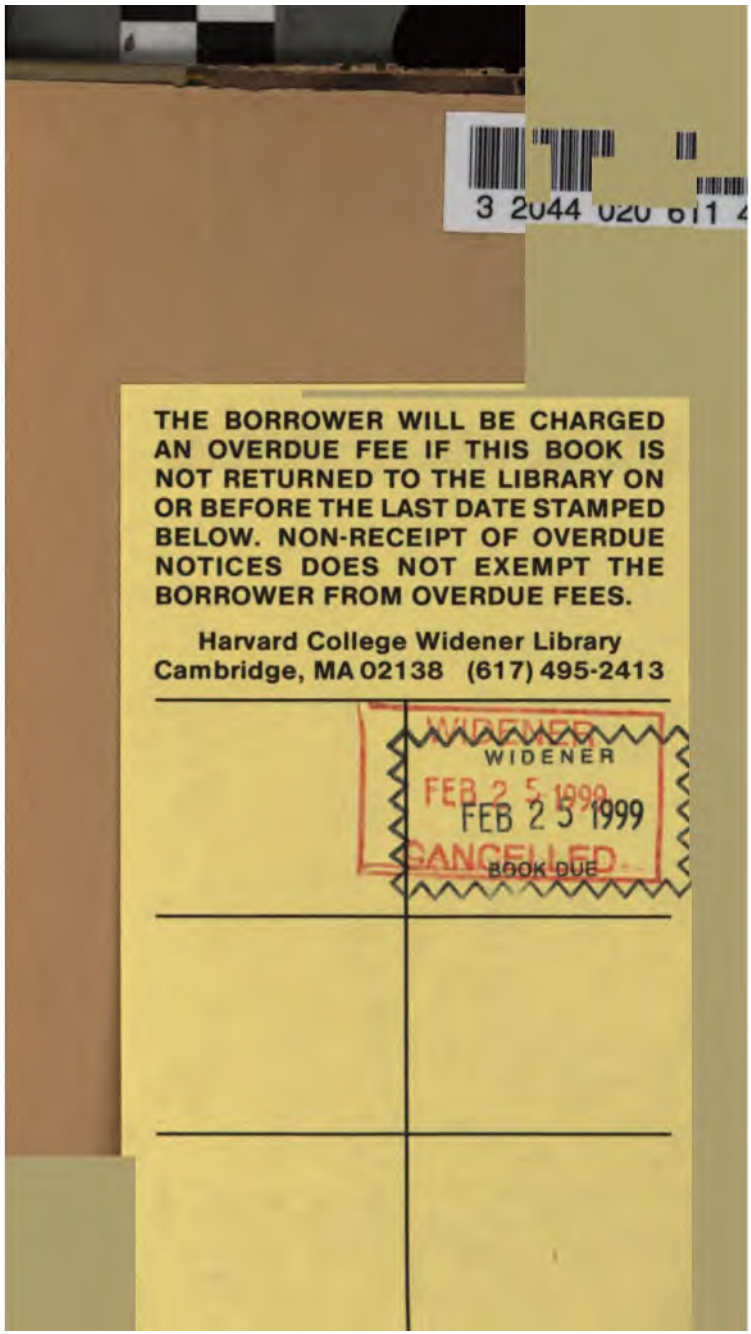
we also altogether reject, and foolish if compared with the wise ones of this world; yet as God hath prospered us, notwithstanding much opposition, so will he yet do, that neither the art, wisdom, nor violence of men or devils shall be able to quench that little spark that hath appeared; but it shall grow to the consuming of whatsoever shall stand up to oppose it. The mouth of the Lord hath spoken it! Yea, he that hath arisen in a small remnant, shall arise and go on by the same arm of power in his spiritual manifestation, until he hath conquered all his enemies, until all the kingdoms of the earth become the kingdom of Christ Jesus.

Unto Him that hath begun this work, not among the rich and great ones, but among the poor and small, and hath revealed it not to the wise and learned, but unto the poor, unto babes and sucklings; even to Him, the Only-wise and Omnipotent GOD, be honour, glory, thanksgiving, and renown, from henceforth and for ever. Amen. Hallelu-JAH."

The present is a critical period in our history. May we unite to uphold those Christian testimonies which like their Divine author change not, or the sentence may come forth against us, "the kingdom of heaven shall be taken from you and given to a nation bringing forth the fruits thereof."

JOSHUA JACOB.

Rockspring, Limerick,
15th of 5th Month, 1878.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